

Training for the journey of faith



"In Hebrews we are urged to "run with perseverance the race that is set before us" (Hebrews 12.1), keeping our eyes on Jesus. In fact, the New Testament is scattered with images of running — so surely there's encouragement here not just for my physical jogging, but for my whole Christian life," says Bishop Sarah Plowman (Image supplied)

I enjoy running. I really do. I love how my body feels when I'm fit — the freedom of being able to run or walk with energy and purpose, confident that I can get from A to B, and back again, under the power of my own two legs.

Lately, though, I've had a sore foot. That may sound like a small thing, but it has been far more disruptive than I expected. Not being able to move freely, and especially not being able to run, has meant that the muscles I use daily have lost strength and capacity. Now that my foot has healed, I'm on the long, slow road back to fitness, and it's hard work.

The Bible encourages us in this kind of steady perseverance. In Hebrews we are urged to "run with perseverance the race that is set before us" ([Hebrews 12.1](#)), keeping our eyes on Jesus. In fact, the New Testament is scattered with images of running — so surely there's encouragement here not just for my physical jogging, but for my whole Christian life.

As a bishop, I'm often conscious of the distinctiveness of being Anglican. How is the race I'm running as a follower of Jesus shaped by our Anglican tradition? What helps me persevere and become strong in hope and faithfulness — spiritually fit?

I think part of the answer lies in the equipment we use to train. First, Anglicans pray with regularity and order. Our tradition gives us a pattern of daily, ordered prayer and Scripture reading. The daily Prayer Book “Offices” — including Morning and Evening Prayer — draw us into the presence of God and lead us through the Bible. This is regardless of how we feel — like a regular physical workout, they require perseverance and discipline, strengthening us over time.

Anglicans also pray together. It is The Book of Common Prayer, after all. Worshipping with others is like our spiritual ParkRun or group fitness class! Earlier in Hebrews we are encouraged not to neglect meeting together, so that we may “provoke one another to love and to good deeds” ([Hebrews 10.24](#)). For some, this might be an online Morning Prayer; for others, a midweek Eucharist; and for most, Sunday worship. However we gather, doing it together is part of our training routine.

Struggling back into my running shoes when I’m unfit feels like a chore — but the more I do it, the fitter I become, until it begins to feel like joy and freedom again. How much more, then, when healthy faith habits become woven into our daily life? As Anglicans, we have the gear and the tradition to help us grow. Perhaps now is a good time to pick up your Bible and Prayer Book or download the Anglican [ePray app](#) and strengthen our spiritual muscles with a healthy routine, so that we might know deeper joy in our life with God.

And while physical fitness is a lovely thing, the prize we pursue in faith is far greater: “I press on towards the goal for the prize of the heavenly call of God in Christ Jesus” ([Philippians 3.14](#)). I pray that as this year unfolds, we will each know the joy and freedom of becoming stronger in faith — spiritually fitter — including through our shared, special Anglican traditions.

Q&A • Wednesday 8 April 2026 • By The Rev'd Captain Joanna Colgan

Q&A with animal lover, devoted mum, landscaper, boxer and ADF chaplain, The Rev'd Captain Joanna Colgan



ADF chaplain The Rev'd Captain Joanna Colgan blessing a horse at a War Animal Service in 2026 (Photo supplied)

Where do you currently live and where do you worship?

I live in Brisbane and I worship at The Parish of Grovely in Brisbane's north.

How long have you been involved in the Anglican Church Southern Queensland and in what roles?

I was baptised and confirmed as a child in Perth and attended an Anglican girls' school. In my 30s I started looking at the Divine and it was through training for Army chaplaincy that I found my way back to the Anglican Church. My school chaplain later became the Archbishop who ordained me. I am currently an Army chaplain for the 1st Regiment, Royal Australian Artillery.



The Rev'd Joanna Colgan at her 2022 ordination to the priesthood in St George's Cathedral, Perth (Photo supplied)

What does your Army chaplain role involve?

I have been in Army since 2000 — first as a soldier then Officer in the Ordnance Corps and then as a chaplain since 2023. As a chaplain I meet one on one with people; provide advice to the chain of command; work with the welfare and medical team in the provision of care to soldiers and their families; preside over ceremonial duties, such as services and sacraments for soldiers and their families; participate in field exercises; and, support soldiers when they are experiencing a mental health injury, illness or crisis.



ADF chaplain The Rev'd Captain Joanna Colgan blessing Fijian soldiers at a Gallipoli Barracks ceremony in 2024 (Photo by *anglican focus*)

What do you most love about being an Army chaplain?

It's a privilege to be with a person in a vulnerable moment, such as when a soldier shares something with me that they haven't shared with someone else. I feel most connected to the Divine when I am in nature during field exercises and I get to share that with soldiers — that's when I have longer conversations, particularly about faith with soldiers, because there is more time and space for it.

What projects or activities are you currently working on in your role?

I am currently working on the Anzac Day liturgy for our unit's dawn service; preparing resources for the next field exercise; and, working on mental health resources. We are currently trialling an onsite facility dog provided by Guide Dogs — a black Labrador named Quinley — so soldiers and other personnel can pat him in the health centre's ward, during meetings and in my office during pastoral care sessions.



Black Labrador Quinley at the War Animal Service in February 2026 (Photo supplied)

Why is it important to commemorate Anzac Day?

Having rituals to connect us to our past as we build a future is important. This ritual is commemorated by people of all different faiths and none, which is rare.

How do you commemorate Anzac Day?

As a chaplain I help to lead the dawn service in the Regiment I serve in. I also participate in unit activities, such as marching in the city.

What are suggestions for Anglican parishes, schools, agencies and ministries to commemorate Anzac Day?

All parts of the Anglican Church can hold a dawn service or join in an RSL dawn service and other RSL activities. People can come out and support current former veterans while they march in the city or in their communities. They can also do activities, including worksheets.

Where can *anglican focus* readers access Anzac Day commemorative resources?

There are prayers for people serving in the Australian Defence Forces in The Prayer Book. There is an [Anzac Day Commemorative Package](#) on the Department of Veterans' Affairs *Anzac Portal*, including [posters](#), [classroom resources](#) and [colouring-in sheets](#) and an [Order of Service](#), as well as [resources](#) for

music, flag protocols and wreath laying. There are also resources on the [Defence Anglicans](#) website, including an Order of Service, prayers, Bible readings and multimedia.

What is a highlight or memory of your role as an Army chaplain?

I presided over a [Defence Sunday](#) service at St Mark's, The Gap in 2023. Members of my unit at the time and people from support organisations, such as [Mates for Mates](#), [the Sallyman](#) and ADF rehab consultants, participated in the liturgy. We anointed currently serving and former Defence people during the service with oil. It was very moving.



The Rev'd Captain Joanna Colgan (far right) with (left to right) Lieutenant Colonel Craig Malcolm, The Rev'd Ann Edwards, Justen Nasona and The Rev'd Peregrin Campbell-Osgood at a 2023 Defence Sunday Service at St Mark's Anglican Church, The Gap (Photo by Mark Boltman)

Can you tell us a little about your Christian faith journey?

The closer I come to the Divine the more I realise I don't know — this is a freeing and peaceful place to be.

How does your Christian faith inspire you and shape your outlook, life choices and character?

We are constantly invited into relationship with the Divine and this gives me a framework for engaging and interacting with the world. This is how Creation is an ongoing process, and it inspires me, shaping my outlook.

What are the primary strengths of the Church and what is the best way to make the most of these for the benefit of our communities?

The beauty of the Church is that it always holds the potential to transform itself as the Divine works within people.



ADF Chaplains The Rev'd Captain Joanna Colgan and The Rev'd Major Andrew Murray at Gallipoli Barracks in 2024 (Photo by *anglican focus*)

What person of faith inspires you the most and why?

[The Rev'd Dr Wilda Gafney](#), an American womanist theologian and Episcopal priest. I love her theology, especially the way she preaches — as a Hebrew professor she has an incredible understanding of the language, so she can translate Hebrew into English in ways that enable us to access the original meaning, whilst maintaining its beauty and poetry.

Why is it important for Christians to work with Aboriginal and Torres Strait Islander peoples towards Reconciliation?

Because the Divine already existed in this place before colonisation. Aboriginal and Torres Strait Islander peoples are very generous with sharing their spiritualities — we can learn much about the Divine from them.

What is the best piece of advice you have ever received and who gave you this advice?

My Clinical and Pastoral Education supervisor in Perth gave me the opportunity to let go of the image of the Divine that I learnt at school and in Sunday services. She suggested that I let go what I had been

told about God without guilt and that's when formation started as I began accepting myself as the Divine would.

What do you do in your free time to recharge and relax?

I take chainsaws to overgrown hedges and get into the boxing ring.

If you found yourself on a deserted island, what three things would you choose to have with you?

My two children and The Rev'd Dr Wilda Gafney.

If you could have a billboard with any text on it, what would it say and why?

"There's no judgement here" because if The Church lived by this statement, what a place the world would be.



ADF Chaplain The Rev'd Captain Joanna Colgan in her office at Gallipoli Barracks in 2024 (Photo by anglican focus)

What book have you given away most as a gift and why?

This is ADHD by Channelle Moriah because I am neurodivergent, as many people in Defence are, so this book is helpful in my ministry.

Where do you do your best thinking?

In the shower.

What's your best childhood memory?

Watching my cat have kittens.

What is your earliest memory?

Taking skin off my knees down to the bone while kneeling on a skateboard that was tied to the back of my brother's bike. I also remember the painful Dettol bath that followed.

If you are having a bad day, what do you do to cheer yourself up?

Landscaping, including laying lawns.

What is your secret skill?

Laying a new lawn after jackhammering up half a tonne of shale rock.

What day would you like to re-live and why?

The first day I breastfed my kids.

If you could only eat one thing for the rest of your life, what would that be?

Prawns.

What item should you throw out, but can't bear to part with?

Childhood teddy bears.

What's your unanswerable question — the question you are always asking yourself?

"Why did I just do that?"

What services are included in respite care?



Photo: Anglicare Southern Queensland

Caring for an older loved one is an act of deep compassion. It reflects commitment, empathy, and the desire to support someone to live safely and with dignity. For many families, caregiving becomes part of everyday life, woven into routines, relationships, and shared responsibility.

However, caring can also be physically demanding and emotionally challenging. Over time, even the most dedicated carers need time to rest, attend to their own wellbeing, or focus on other responsibilities. This is where respite care plays an essential role.

Respite care provides short-term, professional support for older Australians while giving carers the opportunity to take a break. It ensures continuity of care in a safe and supportive environment, while protecting the wellbeing of both the person receiving care and the person providing it.

At Anglicare Southern Queensland, our [respite care services](#) are designed to provide flexible, compassionate support that adapts to individual needs. Whether delivered at home, in a community setting, or within one of our [residential aged care communities](#), respite care helps older Australians maintain stability, independence, and quality of life.

This article explains the different types of respite care, what's typically included, who it can help, how it can be arranged, and why the right respite support can be one of the most important parts of a long-term aged care plan.

Understanding the purpose of respite care

Respite care exists to support the sustainability of care. It recognises that caregiving is not a short-term responsibility, but often a long-term commitment that requires balance, support, and recovery.

For carers, respite care provides the opportunity to rest, manage personal responsibilities, travel, or simply restore energy. Without adequate breaks, carers can experience fatigue, emotional strain, and burnout. Over time, this can affect their own health and wellbeing, as well as their ability to continue providing care.

For older Australians, respite care provides continuity, safety, and professional support. It ensures care needs continue to be met without disruption. It also introduces opportunities for social engagement, therapeutic activities, and interaction with experienced care professionals. Importantly, respite care is designed to complement existing support. It works alongside services such as [Support at Home](#) care, helping people remain safely and independently in their own homes while ensuring carers are supported.

Respite care strengthens the overall care relationship. By supporting both individuals and carers, it helps ensure care can continue sustainably and safely over time.

Types of respite care services

Respite care is not one single service. It is a flexible category of care that can be delivered in different settings, depending on the person's needs, preferences, mobility, health conditions, and what the carer requires.

Anglicare Southern Queensland offers several options so families can choose what feels most appropriate.

In-home respite care

[In-home respite care](#) allows older Australians to receive professional care within the comfort and familiarity of their own home.

This option preserves independence, routines, and emotional comfort. Remaining in familiar surroundings can reduce stress and provide reassurance, particularly for people living with mobility challenges, chronic health conditions, or cognitive changes.

In-home respite support can be shaped around what the person normally needs, and what a carer usually provides.

This may include:

- Assistance with showering, dressing, grooming, and personal hygiene
- Support with safe mobility, transfers, and movement around the home
- Meal preparation and help with eating and hydration
- Light household tasks that support safety and comfort
- Medication reminders (where appropriate)
- Companionship, conversation, and reassurance
- Help maintaining routines that matter to the person.

For some families, in-home respite is used for a few hours a week so the carer can attend appointments or rest. For others, it may be arranged overnight or for a longer period when the carer needs extended time away.

The key benefit is that the person stays in a familiar place, with support that keeps their day-to-day life steady and predictable.

Day respite care

[Day respite centres](#) provide support, supervision, and social connection during the day in a community-based setting. It gives older people the chance to engage with others and participate in activities, while carers have time to work, rest, or manage responsibilities.

Anglicare Southern Queensland's day respite centres are designed to be welcoming and supportive, with programs that encourage connection and gentle stimulation.

Day respite programs often include:

- Facilitated social connection with peers
- Group activities and gentle engagement (such as music, games, conversation, and creative activities)
- Light movement or exercise sessions appropriate to ability
- Meals and refreshments
- Supervision, support, and reassurance from care professionals
- Assistance with personal needs during the day.

For many people, day respite provides structure and connection that can lift mood and reduce loneliness. It can also help ease social isolation for older people who are spending more time at home, particularly if mobility limitations make regular outings difficult.

Residential respite care

[Residential respite care](#) provides short-term support in a residential aged care community, with access to 24-hour professional care. It can be a valuable option when a carer needs to be away for an extended period, or when a person needs a level of support that is difficult to provide at home temporarily.

Anglicare Southern Queensland provides information about [residential respite care centres](#) and what you can expect from a short stay.

Residential respite care commonly includes:

- 24-hour support from care staff
- Access to nursing and clinical oversight
- Medication support
- Help with personal care and daily living needs
- Meals and nutrition support
- Social activities and lifestyle programs
- A safe environment designed for comfort, care, and supervision.

For the person receiving care, residential respite is a temporary change of environment with extra care around them. For carers, it can provide real relief, knowing support is available around the clock.

Some families also find residential respite helpful when they are considering longer-term care options in the future. While respite is temporary, it can offer reassurance and certainty about what residential care can look like, without needing to make immediate long-term decisions.

Carer support services

Respite care is most effective when it supports not only the older person, but also the people who care for them. That is why carer support is an important part of the respite ecosystem. Anglicare Southern Queensland offers guidance and services designed to support carers with information, planning, and reassurance. You can explore options for [carer support services](#) as part of respite planning.

Carer support may include:

- Practical guidance on respite options
- Help working out what type of respite fits your situation
- Support navigating aged care pathways and service types
- Reassurance and planning support as needs change.

Who can benefit from respite care?

Respite care supports a wide range of individuals and families, including the following.

Older Australians living at home

If you are living at home and receiving help from family or informal carers, respite care can provide safe continuity of support while your carer rests or attends to other responsibilities. It can also provide a gentle 'extra layer' of support during times when needs increase, for example, after illness, after a fall, or when confidence and mobility are reduced.

Family carers and loved ones

Respite care supports carers to keep caring. It provides the rest and space required to sustain caregiving over months and years.

Respite care allows carers to:

- Rest and recover physically
- Protect their own health and wellbeing
- Attend appointments and personal commitments
- Maintain work or parenting responsibilities
- Avoid reaching burnout.

Individuals recovering from illness or hospitalisation

After a hospital stay, it is common for people to need extra support at home for a period of time. Respite care can provide short-term assistance while a person regains strength and stability and the family works out a longer-term support plan.

Individuals exploring future care options

Sometimes respite care becomes a safe way to explore what additional support could look like in the future. This is particularly true with residential respite, where families may want to understand what a residential environment feels like before making any longer-term choices.

What is included in respite care services?

Because respite care is delivered in different settings, what is included can vary. However, most respite services centre around the same core goal: safe, respectful support that protects wellbeing and maintains stability. Below are the most common elements of respite care services.

Personal care support

Personal care is often one of the areas where carers carry the greatest responsibility, because it requires physical effort, time, and emotional sensitivity.

Respite care can include support with:

- Showering, bathing, and hygiene
- Dressing and grooming
- Toileting and continence support
- Safe movement, transfers, and mobility assistance.

The aim is not only safety, but dignity. Respectful personal care can help someone feel comfortable, clean, and confident, and it can reduce stress for carers who may be finding these tasks difficult to manage alone.

Clinical and health support

Depending on the setting, respite care may include access to nursing support, clinical supervision, and medication support, especially in residential respite environments.

For families, clinical support can bring a sense of relief, particularly when the person has complex health needs, is recovering from illness, or requires regular monitoring.

Even when clinical tasks are not the central focus, professional care staff can provide reassurance through experience, observation, and calm support.

Companionship and emotional support

Care is not only about tasks. For many older people, loneliness and isolation can become significant challenges, particularly if they are spending more time at home and fewer opportunities exist for social engagement.

Respite care can provide:

- Companionship and conversation
- Reassurance and emotional support
- Opportunities for connection through group activities (day or residential settings)
- Gentle stimulation through engagement and presence.

Even small moments of connection can have a meaningful impact on wellbeing.

Daily living and lifestyle support

Respite care often includes support that keeps daily life running smoothly and safely. This might involve:

- Meal preparation and support with eating
- Hydration reminders and nutritional support
- Assistance maintaining routines that matter
- Basic household tasks that support comfort and safety
- Support with personal organisation and daily structure.

Duration and flexibility of respite care

One of the defining features of respite care is flexibility. It can be arranged in a way that reflects both the person's needs and the carer's circumstances.

Respite can be arranged for:

- A few hours at a time
- Regular daytime sessions
- Overnight support
- Several days or weeks (especially residential respite).

Some families use respite predictably, for example, one day a week. Others use it when needs change suddenly. Both are valid. The right approach depends on what creates stability for your situation.

How to access respite care services

Accessing respite care can feel daunting if you have not done it before, especially if you are already tired or managing a change in health needs.

A helpful first step is speaking with a provider who can help you work out what type of respite is appropriate, what is available, and how it can fit into your broader care plan.

Anglicare Southern Queensland can help you:

- Understand which respite option best fits your needs
- Coordinate support in the right setting
- Discuss timing, frequency, and care requirements
- Navigate the broader aged care system where required.

If you are starting your research, Anglicare Southern Queensland's main [respite care services](#) page provides a clear entry point and an overview of options.

Expected outcomes and benefits of respite care

Respite care provides more than temporary assistance. It plays a vital role in protecting wellbeing, sustaining independence, and supporting the long-term stability of care relationships.

Sustaining independence

For many older Australians, remaining in their own home represents familiarity, comfort, and a continued sense of identity. Respite care supports this independence by ensuring professional care is available when needed, without requiring permanent changes to living arrangements.

By providing temporary assistance with daily activities, respite care allows individuals to continue living safely and confidently in their own environment. It also helps prevent situations where carers may become overwhelmed, which can otherwise lead to premature transitions into more intensive care settings.

Protecting carer wellbeing

Respite care provides carers with the opportunity to rest, attend appointments, spend time with family and friends, or simply take time to recover and restore balance. These breaks are essential for maintaining physical and emotional health.

Supporting carers in this way helps ensure they can continue providing care safely and sustainably. It also strengthens the relationship between carers and the people they support, helping preserve the emotional connection that makes caregiving meaningful.

Improving safety and continuity of care

Respite care ensures care needs continue to be met safely and consistently, even when primary carers are unavailable. Professional care workers provide experienced, attentive support, helping reduce the risk of accidents, medication errors, or gaps in care.

This continuity is especially important for individuals with complex health needs, mobility challenges, or cognitive changes. Having trained professionals involved helps ensure care remains stable and responsive.

Supporting emotional wellbeing and connection

Care is not only about physical needs. Emotional wellbeing, connection, and a sense of belonging are equally important.

Respite care provides opportunities for social engagement, meaningful interaction, and supportive relationships. Whether through conversation, shared activities, or simply the presence of a compassionate care worker, respite care helps reduce feelings of isolation and loneliness.

Providing reassurance and peace of mind

One of the most important benefits of respite care is the reassurance it provides. Families can feel confident knowing their loved one is receiving professional, compassionate care in a safe and supportive environment.

This peace of mind allows carers to step away temporarily without fear or uncertainty. It helps families maintain balance, knowing care remains consistent and reliable. Over time, respite care strengthens trust in the care journey. It ensures that support is available when needed, helping families feel more confident and secure about the future.

Why choose Anglicare Southern Queensland

Choosing respite care is a deeply personal decision. It involves trust, compassion, and confidence that care will be delivered with dignity and respect.

We understand that respite care is not simply a service. It is an extension of the care and commitment families already provide. Our role is to support that relationship with compassion, empathy, and understanding.

Our respite care services are designed to be flexible, personalised, and responsive to each person's needs. We take the time to understand individual routines, preferences, and goals, ensuring care feels familiar, respectful, and supportive.

Our experienced team provides care across a range of settings, including in-home support, day respite, and residential respite care. Each environment is designed to feel safe, welcoming, and comfortable – a place where individuals can feel at ease while receiving professional care.

As part of our broader aged care services, respite care integrates seamlessly with ongoing support pathways. This ensures continuity of care, reduces disruption, and allows support to evolve naturally as needs change.

Above all, our focus is on supporting people to live with dignity, independence, and comfort. We are committed to walking alongside individuals and families, providing reassurance, guidance, and compassionate care at every stage of the journey.

Where to find support

Taking the first step toward respite care can feel unfamiliar, but you do not have to navigate it alone. If you would like to learn more about respite care or explore the options available to you, visit our respite [care services page](#) or speak with our team.

We will take the time to understand your situation, answer your questions, and help you find the right level of support for your needs.

First published on the [Anglicare Southern Queensland website](#) on 23 March 2026.

Justice & Advocacy • Thursday 2 April 2026 • By John Na'em Snobar

Lessons from my grandfather's holy legacy



John Na'em Snobar's baptism by his grandfather the Bishop of Jerusalem, Faik Ibrahim Haddad, in 1989 with The Rev'd Dr Victor Diab, The Right Rev'd Dr Faik Ibrahim Haddad (the Bishop of Jerusalem), Randa Haddad Snobar (mother), John Na'em Snobar and Hanna Snobar (father)

I was nearly three years old when my grandfather — the Bishop of Jerusalem — baptised me. We were in the Anglican Church of the Redeemer in Jabal Amman, a neighbourhood where many Palestinian and Jordanian Christians live. I remember his hands and the olive oil. Anointing with oil is an ancient practice, used by the Hebrews and then by the early Christians who descended from them. My grandfather was a descendant of these same people, as am I. But what I remember most vividly is his hat. His Bishop's mitre — tall and pointed toward the ceiling's lights — looked to my childhood-eyes exactly like a pyramid. I was convinced I was being baptised by a Pharaoh, and I said so loudly to everyone in the church. My mother was mortified. My grandfather laughed until his eyes watered.

My grandfather's name was Faik Ibrahim Haddad, and he was the first Palestinian Anglican Bishop of Jerusalem. His family — once called Durzi, after the Druze clothing his ancestor wore while travelling through the Ottoman Empire — returned to their hometown of Tulkarem in the north of Palestine around the 1860s. When Faik entered the Anglican priesthood he changed his surname back to Haddad, the family's original name. *Haddad* means "blacksmith" or "goldsmith" in Arabic.

He was consecrated Bishop of Jerusalem in 1976. His Diocese covered Jerusalem, Gaza, the West Bank, the State of Israel, Jordan, Lebanon and Syria. Palestinian Christians are the first Christians, the direct descendants of the Palestinian Jews among whom Jesus of Nazareth was born — and yet it had taken until 1976 for a Palestinian to serve in this role. One Israeli newspaper called his appointment an "unsettling event".

He understood his role as far more than ceremonial. During the State of Israel's occupation of the West Bank of Palestine, he regularly loaded his car with vital medicines and drove to the military checkpoints of the State of Israel's apartheid system. He used his Bishop's vestments, pectoral cross and the authority of his office as both his identity and his protection, crossing from Jordan into the West Bank of Palestine to bring life-saving supplies to Palestinians living in refugee camps who had no other access to them. He risked his life doing this. He knew exactly what he was doing. He simply went because they were his people and they needed him.

I watched him preach in Houston in 1999. Every weekend, despite being long retired, my grandfather accepted invitations to preach at churches throughout Texas for any denomination that would have him. He stood at the pulpit and preached to congregations, plainly and without apology, that Jesus was not American, that Nazareth was not in downtown Houston, that the Palestinian people were living under an illegal occupation in the land where Christianity was born. He never raised his voice. He didn't need to. What I learnt from watching him — then and throughout my life — was simple: your faith only means something if it is demonstrated by what you actually do.

My family comes from across historic Palestine — from Tulkarem and Nablus on my mother's side, from Jaffa and Jerusalem on my father's. The 1948 Nakba ("catastrophe") — the ethnic cleansing of Indigenous Palestinians from their ancestral homelands hit my family hard when the modern State of Israel (not to be confused with the Biblical Israelites) was created. My grandmother's family had owned the Palestine Bus Company in Jaffa and, in one of the cruellest ironies I carry, those same buses became the vehicles of our expulsion. Thousands of Palestinians from Jaffa, including members of my own family, boarded them as refugees fleeing the Haganah — a Zionist paramilitary that later formed the Israel Defense Forces. My mother grew up under Israeli military occupation and apartheid in Jerusalem. My grandfather, the Bishop, crossed its checkpoints with medicines in the boot of his car.

What makes me proudest to be Palestinian is that we are still here — still present in Jerusalem, although under constant threat. We are still resiliently worshipping in the churches where Christianity was born — including the Church of the Sepulchre, which was built on the site where Jesus was crucified and buried. We maintain this ancient tradition of worship despite violent attacks, including elderly folk being held at gunpoint by Israeli police during Holy Week last year as they tried to enter their ancient church.

We are still warm, still generous, still insisting on our dignity. Palestinian people are extraordinarily kind. I grew up inside that kindness, and I have not found anything quite like it anywhere else in the world.

I am now the Director of Advocacy for [Palestinian Christians in Australia](#) — PCiA — the peak body (and registered charity) representing our community in Australia. PCiA advocates for justice, human rights and a just and lasting peace. Since the ongoing genocide in Gaza, PCiA has been caring for Christian and Muslim Palestinians fleeing Gaza, providing them with housing, furniture and whitegoods; assisting them with healthcare and schooling needs; and, working with women to set up traditional Palestinian tatreez embroidery enterprises. After nearly 20 years in Australian government and diplomacy, I resigned from the Department of Foreign Affairs and Trade as an Australian diplomat in late 2023 in protest to the Australian Government's stance on the genocide in Gaza, Palestine.

My grandfather spent his life fighting for Palestinian Christians and to be heard in the Church institutions that claim to serve his people. Inspired by his lessons and legacy, I am now doing the same.

Editor's note: John Na'em Snobar will be speaking at the Community Q&A event "Who are the Palestinian people and where do they live?" at St Andrew's Anglican Church, Indooroopilly on Saturday, 11 April 2026 from 3.45pm to 5.15pm (with fellowship over traditional Palestinian food until 5.45pm). [Register online](#) by 10am Friday, 10 April for catering purposes (ticket costs apply, with children's tickets free).

To help get word out about this event and for more information about the speakers, please see this [Facebook event page](#), [Facebook post](#), [Instagram post](#), [PDF flyer](#) and [social media graphic](#). The event is co-hosted by Palestinian Christians in Australia, Jewish Voices of Hope, Queensland Muslim Inc, United Nations Association of Australia Queensland Division, Queensland Program of Assistance to Survivors of Torture and Trauma (QPASTT), Common Grace, United Nations Association of Australia Young Professionals, The Parish of Indooroopilly, St John's Anglican Cathedral and the Justice Unit of the Anglican Church Southern Queensland.

Principal in focus: Virginia Warner, St Hilda's School



Cleo Tang (Year 11), Principal Virginia Warner and Eadie Matigian (Year 11) at St Hilda's School in January 2026 (Image by St Hilda's School)

On a cold and bright morning at Whitby Abbey, the ruins open themselves like pages of a story written long before us; arched windows framing the sky, stone carved by devotion and time, and the quiet pull of a place shaped by Saint Hilda's wisdom. Walking among those ancient contours, St Hilda's School Principal, Virginia Warner felt a profound connection: not only to the woman whose name our school bears, but to the enduring purpose of Anglican education; to nurture the whole person so that each young woman may dream boldly, strive wisely, and offer her gifts not for herself alone, but in service of others.

Anglican education has always held beauty and intellect, faith and inquiry, side by side. It calls us to create spaces for expression, reflection and courageous curiosity, spaces that nurture *dreams of brilliance*. The Venerable Bede (c. 673–735), a theologian and prolific writer, described Saint Hilda as illuminating all of England with a dream of brilliance, guiding others toward shared wisdom, new perspectives, deep community connection and a relentless pursuit of learning.

Virginia's pilgrimage to Whitby Abbey sharpened her vision for a modern Anglican education, one committed to nurturing the whole person and encouraging every student to *dream of brilliance*. Like the learning community Hilda led at Whitby, St Hilda's School values shared understanding, hospitable intelligence and a connectedness that strengthens dignity, justice, and radical inclusivity. As the 12th Principal of St Hilda's School, Virginia champions an education that celebrates identity and diversity, knowing that wisdom grows where voices are honoured.

For generations, St Hilda's School has ignited the minds and spirits of inspiring women. Virginia remains committed to ensuring the school continues, as it has since 1912, to be a place where powerful insight emerges through connection, conversation, and shared understanding.

“There is no greater and more humbling privilege than being the Principal of St Hilda’s School, and to lead a community that nurtures girls and young women as they pursue their dreams with confidence and compassion, supported by exceptional educators and incredibly connected community who work together to bring faith, intellect, and the unrelenting pursuit of excellence to life across an ever-expanding landscape.”

In a world hungering for wisdom, radical inclusivity, dignity, and justice, she is steadfast in championing an education that upholds identity, celebrates diversity, and fosters hope. This commitment is evident in the breadth of the curriculum offered at St Hilda’s School. With strong support for the arts, languages, STEM, humanities, entrepreneurial skills and a wide array of specialised subjects, the school ensures every young woman can discover, develop, and share her unique strengths. The goal is to cultivate graduates who possess the confidence to explore faith, the kindness to build community, and the courage to contribute meaningfully to an ever-changing world.

While St Hilda’s School celebrates scholarship and its exceptional academic outcomes, academic ambition is balanced by wellbeing, character formation and a culture of positive striving. In Virginia’s view, excellence reaches its highest purpose when paired with authenticity and anchored in values. She remains committed to ensuring every girl understands that as she writes her story, her dream of brilliance radiates from within, and in the spirit of our school motto, *Non Nobis Solum – Not for Ourselves Alone*, her gifts shine brightest when shared to illuminate the path for others.

The Anglican Tradition also calls our school to be a community of storytellers; honouring the stories inherited from generations past, while empowering students to discover, shape and share their own. St Hilda’s School embraces innovation while remaining faithful to the traditions that defined its identity. This balance of ancient and emerging wisdom echoes Whitby Abbey itself: resilient, open, grounded and continually reaching toward the future.

As Virginia left Whitby Abbey, its silhouette rising against the grey North Sea, she carried with her a renewed sense of purpose grounded in both history and hope. Saint Hilda’s legacy lives in every student who dares to *dream of brilliance*, and in every educator who helps illuminate that path. Together, we continue building a community where wisdom grows, creativity thrives, and the Anglican tradition calls each young woman toward a life of service, leadership, and purpose, generation by generation.

This article originally appeared in [Footprints](#) magazine.

"Daring to love Another more than ourselves"



Pope John XXIII and Pierre Teilhard de Chardin, stained glass window by Sieger Koder at Holy Spirit church in Ellwangen, Germany (Image:ID 177122517 © Zatlatic | Dreamstime.com)

"For in truth those will be saved who dare to set the center of their being outside themselves, who dare to love Another more than themselves, and in some sense become this Other: which is to say, who dare to pass through death to find life." — Pierre Teilhard de Chardin, *Hymn of the Universe*

"O God, if in my life I have not been wrong, allow me to die on Easter Sunday." — Pierre Teilhard de Chardin, *Personal Journal*

Pierre Teilhard de Chardin died at a friend's house of a heart attack on Easter Day, April 10, 1955, shortly after attending Mass.

Teilhard was a Jesuit priest and palaeontologist. He was also a great believer in the idea of integration; particularly of integrating scientific knowledge, religious doctrine and the revelations he received through his spiritual experiences.

He was very devoted to the Eucharist and to the practice of Eucharistic devotion. Through these practices he became highly sensitised to the presence of Christ in all creation and developed a deep sense that the incarnation of Jesus had led to the spiritualisation of matter. This led to a heightened awareness of the sacredness of the earth, its creatures and its life-generating and sustaining systems. This sensitivity in turn led to Pope Francis referring to Teilhard's work, including referencing it in *Laudato Si*.

Teilhard also came to a view that the resurrection of Christ was an event that carried cosmic significance, twinning the evolution of the world to the evolution of Christ. He understood that this twinning was the mechanism that would lead to Christ being all in all, the fulfilment of all things.

As well as being an event of cosmic significance, an event that shaped the future of the universe, Teilhard understood that Easter was also intended to reshape the way we live our daily lives; to transformation the way we live day to day.

This transformed way of living is expressed in the quote from *Hymn of the Universe* that I quoted at the beginning of this reflection. As this Easter season unfolds may we each discover how Easter is inviting us to pass through death to find life by daring to love Another more than ourselves.

First published in the Cathedral Precinct eNews on 6 April 2026

Spirituality • Wednesday 8 April 2026

Sermon text: Archbishop of Canterbury Sarah Mullally preaches at her installation



Archbishop of Canterbury Sarah Mullally preaching on 25 March 2026 at her installation service at Canterbury Cathedral, as seen on the Church of England's livestream (Image from the Episcopal News Service website)

For nothing will be impossible with God, may I speak in the name of God, Father, Son and Holy Spirit. Amen.

I am delighted to be with you today. Over the last week I have walked the ancient pilgrim path from St. Paul's Cathedral in London to Canterbury Cathedral. Each day my heart and spirits were lifted immeasurably by the people young and old we encountered, even though my aching feet and limbs tell a different story.

As I walked, I have been made aware that I make this journey both on a personal level, as my ministry moves from being the bishop of London to the archbishop of Canterbury, but more significantly, I make this journey with others and in the footsteps of the past. Thomas Becket, one of my predecessors as archbishop of Canterbury, made this same pilgrim journey over 850 years ago.

Today, I think of the many thousand unknown Christians who have trodden these same paths since, and not just on this ancient land, but all across the world. People walk the pilgrim paths of faith each and every day.

Of course, even if you're following a path, the way can be unknown. Where it leads isn't always clear, but we can trust in God's hand guiding us, and in God's promises. In the prayer that was written for my pilgrimage by student chaplains at the archbishop school here in Canterbury, they prayed that God might strengthen us in faith, grant us a heart like Christ, gentle, humble and devoted to the truth, so that we may share the Gospel with joy.

Pretty good, isn't it? And it reminds us that we can all learn from the faith of our young people.

For Mary, perhaps the same age as those student chaplains, following God's invitation to trust in his promises meant trusting in a future she couldn't yet see, a future she could never have imagined. Mary was invited to put her faith in God and to trust in the angel's words of reassurance, "for nothing will be impossible with God."

This resonates with me. As I look back over my life at the teenage Sarah who put her faith in God and made a commitment to follow Jesus, I could never have imagined the future that lay ahead, and certainly not the ministry to which I am now called. Mary followed in the footsteps of the faithful. Her story resonates with the beautiful stories of women, like Hannah, in the Scriptures. Mary put her hope in God's future. She trusted that he was with her, and through Mary, God did a new thing.

As we approach Holy Week and Easter, we also know that Mary's journey wasn't easy, and that she faced unimaginable challenges. The sword of grief and pain pierced Mary's soul, just as Simeon had foretold, most of all on the cross, yet even that was transformed into the joy and hope of the resurrection.

But here, in this moment of encounter with the angel, before any of the story unfolds, Mary is invited to open her heart, to offer herself and say, "Here I am," and to put her hope in the angel's words, "for nothing will be impossible with God."

Some of our Anglican brothers and sisters are unable to be here today due to the war in the Middle East and the Gulf. We pray for them without ceasing, and for all those in worn-torn areas of the world, in Ukraine, in Sudan and Myanmar, that they would know God's presence with them, just as we pray for peace to prevail.

And in a world already torn by conflict, suffering and division, we must also acknowledge the hurt that exists much closer to home. We must not overlook or minimize the pain experienced by those who have been harmed through the actions, inactions and failures of those in our own Christian churches and communities. Today and every day, we hold victims and survivors in our hearts and in our prayers, and we must remain committed to truth, compassion, justice and action.

As a church, we are a pilgrim people, and like Mary, we are called to trust that nothing will be impossible with God, even when we see so much in the world that makes hope seem impossible. But

there is hope, because we make this journey with God. We do not bear the weight of this calling in our own strength, but only in the grace and power of God. We walk with God, trusting that God walks with us, trusting that in all that we face. In the sorrow and the challenges as much as in the joy and the delight, we do not walk alone.

There is hope, because we are invited to trust that God will do a new thing.

The moment of encounter between Mary and the angel Gabriel announces the mystery of the incarnation, the definitive moment that reveals God with us, Emmanuel.

In the Incarnation, we see God becoming one of us, and this gives me such hope for the church. In the ordinary and the extraordinary life of the church, we see God's hand at work, the church rolling up its sleeves and getting stuck in where God is already at work, in the local and the global. The church through the ordinary lives of its people continues to do so many extraordinary acts of love. God's people, offering a listening ear, a word of encouragement or a prayer of healing, offering food, shelter, sanctuary and welcome in a world that so often seeks to divide us, tables to sit at, conversations to be shared, and being a simple loving presence, like the salt of the Earth, a light on the hill, the treasure of the kingdom, a church for the whole nation and for the world, which looks for ways of joining in with people of all faiths and of none in acts of service which will transform, a church which extends around the world with our sisters churches in the Anglican Communion, as part of the one holy, catholic and apostolic church to embody Christ's love.

God is at work in the good news of the Gospel and in the hearts and lives of ordinary people who, like Mary, have the audacity to believe that with God we can do extraordinary things.

For me, this trust and hope in God began as I committed my life to Jesus. And God has been with me, each at every step of my pilgrim path, and I trust he walks with me now.

Maybe, as you are listening, you are thinking about your own journey. Perhaps it is smooth, perhaps it is hard. Knowing God is with us on our journey makes a real difference. I'd encourage you to visit a church or a chaplaincy for a quiet prayer, for a conversation. If you want to talk, you will be heard. And you can respond to God's invitation with words as simple as those of Mary: "Here I am."

As I begin my ministry today as archbishop of Canterbury, I say again to God, here I am. May we have the audacity to believe in the promises of God, for with him, nothing will be impossible.

Amen.

First published on [Episcopal News Service](#) on 25 March 2026

Archbishop Jeremy Greaves' Easter 2026 sermon



"Because at Easter, we do not celebrate an idea, nor even a memory, but a life, a life given back to the world by God's love. The resurrection of Jesus is God's great declaration that death does not have the last word...Life does," said Archbishop Jeremy Greaves in his Easter Day 2026 sermon

Alleluia. Christ is risen.

There are days when that ancient proclamation feels like a shout of defiance.

Because we do not gather this morning in a world at peace. We gather in a world where violence continues to scar whole nations and whole peoples, where war grinds on in Iran and Ukraine and Gaza, where communities in Sudan and Myanmar live with fear and displacement, where the fragile threads of peace are so often torn apart by hatred, power, and despair.

And closer to home, the troubles are different but no less real. Many Australians carry the quiet weight of rising costs, uncertain futures, fragile mental health, fractured relationships. There is a weariness in the air...a sense, perhaps, that the ground beneath us is less stable than it once seemed...and the stench of death can seem overpowering.

Into that world, into *this* world, the Easter story speaks.

Not as an escape. Not as a denial. But as a transformation.

Because at Easter, we do not celebrate an idea, nor even a memory, but a life, a life given back to the world by God's love. The resurrection of Jesus is God's great declaration that death does not have the last word...Life does.

The poet Wendell Berry puts it this way:

“The question before me, now that I am old, is not how to be dead,
which I know from enough practice,
but how to be alive,
as these worn hills still tell,
and some paintings of Paul Cezanne,
and this mere singing wren,
who thinks he’s alive forever, this instant,
and may be.”

Easter is God’s answer to that question: how to be alive.

Not merely how to survive. Not how to manage decline. Not how to make peace with endings. But how to be truly alive, as alive as the worn hills, as alive as Cézanne’s colours, as alive as the singing wren in this fleeting instant.

And yet, this aliveness does not come cheaply, nor does it come in a world untouched by suffering.

The first Easter did not happen in a peaceful world either. It happened in the shadow of empire, under the weight of injustice, in the aftermath of state-sanctioned violence. It happened when hope itself had been nailed to a cross and sealed in a tomb.

And still, on that morning, something changed.

The stone was rolled away. The grave was empty. And the world, though it did not yet know it, was no longer the same.

Easter does not pretend that suffering is not real. It does not gloss over Good Friday. The wounds of Christ are not erased in the resurrection, they are carried, transfigured, into a new kind of life.

And that is the first word of hope for us today:

Hope is not the absence of pain, it is the presence of new life in the midst of it.

The risen Christ still bears the marks of the nails. The resurrection does not undo the past, but it refuses to let the past have the final word.

And so, when we look at the violence of our world, when we hear the cries of those caught in conflict, when we feel the anxieties of our own lives pressing in, Easter does not say, “This doesn’t matter.”

Easter says, “This is not the end.”

And more than that, it says, *there is life to be lived, even here.*

The risen Christ does not simply promise us life after death. He draws us into life before death: into courage, forgiveness, hope, and joy now. Resurrection is not only a future event; it is a present reality breaking into our ordinary days.

Which means that Easter is not only something we proclaim, it is something we do.

Mary Magdalene is **sent** to tell the others. The disciples are **sent** into the world. Fearful, uncertain, still trying to understand... and yet sent.

Because resurrection life takes shape in human lives.

It looks like choosing compassion in a culture that rewards indifference.

It looks like telling the truth in a world that so often settles for convenience or silence.

It looks like working for peace, however small the gesture, when everything around us seems to pull towards division.

It looks like standing alongside those who suffer, not with easy answers, but with presence, dignity, and love.

And it may mean something as simple, and as difficult, as refusing to give in to quiet despair. Refusing to believe that things cannot change. Refusing to live as though fear has the final word.

Because Easter sends us outward.

Outward towards our neighbour. Outward towards the vulnerable. Outward towards a world that God has not abandoned.

To live as people of the resurrection means refusing cynicism, even when cynicism feels safer. It means refusing despair, even when despair feels justified. It means choosing love, even when love is difficult.

But it is precisely there, in those small, costly choices, that resurrection becomes visible.

Every act of mercy. Every word of truth. Every gesture of reconciliation.

Each one a sign of life breaking through.

And so today, as we gather in this cathedral, here in Brisbane, far from many of the world's conflict zones but not untouched by the world's pain, we are invited to hold two things together.

To see the world as it is: wounded, complex, often troubled.

And to see the world as it is becoming: renewed, restored, held in the promise of God.

Easter faith lives in that tension.

It does not close its eyes to suffering. But neither does it surrender to it.

Instead, it dares to say:

Christ is risen!...and therefore, as Desmond Tutu once wrote, "love is stronger than hatred. Life is stronger than death. Hope is stronger than despair."

This Easter, may we hear again the birdsong of new creation.

May we see the world washed in resurrection light.

And may we learn, by grace, how to be alive.

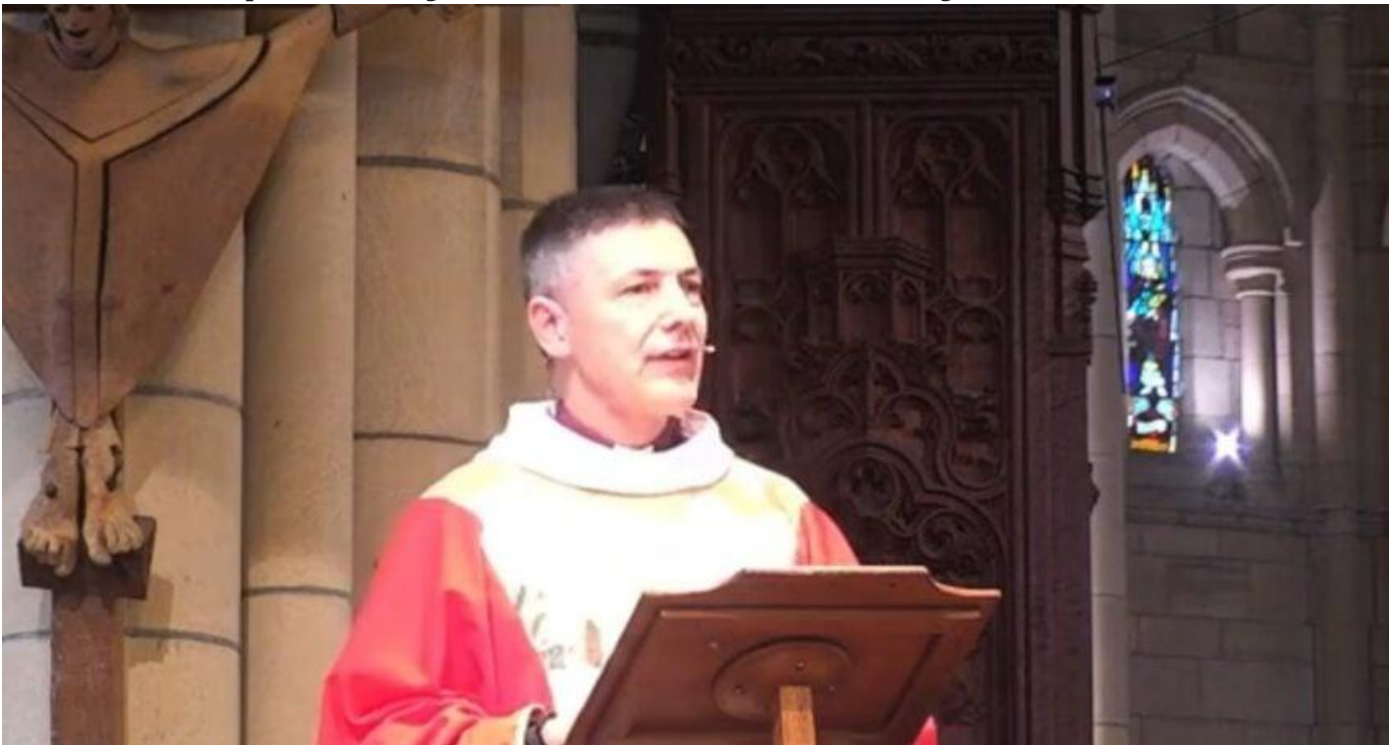
Not merely to endure. But to live, fully, courageously, joyfully in the light of the risen Christ.

Alleluia. Christ is risen indeed.

This sermon was given by Archbishop Jeremy Greaves in St John's Cathedral (Brisbane) on Easter Day, Sunday, 5 April 2026. The sermon may be viewed on [YouTube](#).

Homilies & Addresses • Wednesday 8 April 2026 • By Archbishop Jeremy Greaves KCSJ

Archbishop Jeremy Greaves' Good Friday 2026 sermon



"Good Friday tells us that God's love is not abstract: It is embodied, it bleeds, it suffers, it endures. This is why the cross matters," said Archbishop Jeremy Greaves in his Good Friday 2026 sermon

"This is ground zero, emptiness and space,
with nothing left to say or think or do,
but look unflinching on the sacred face,
that cannot move or change or look at you."
(Malcolm Guite)

This is ground zero.

The place where language fails.

The place where explanations fall silent.

The place where even prayer feels stripped back to breathing.

Good Friday brings us here, into emptiness and space, with nothing left to say or think or do, but to look. To look unflinching on the sacred face. A face bruised and bloodied. A face turned toward us, yet unable now to look back.

This is not a day for easy theology, for carefully crafted theories that explain it all neatly...It's not a day for quick answers or confident assertions. In the end, it's not a day for triumph or reassurance.

Good Friday refuses to be rushed. It asks us to stay.

To remain with the cross, not to explain it away, not to tidy it up, not to leap ahead to Sunday, but to stand here, at ground zero, and look.

And what we see is not simply a tragic death long ago. We see the collision point between divine love and human violence.

We see what happens when truth confronts power, when compassion threatens control, when mercy unsettles systems built on fear.

Jesus does not die because God requires violence in order to forgive. Jesus dies because the world cannot tolerate the kind of love he embodied.

A love that touched those deemed untouchable. A love that refused to rank human worth. A love that exposed the cruelty of exclusion and the hollowness of religious certainty without compassion. A love that threatened the fragile arrangements by which the powerful remained powerful.

Good Friday names the truth we would rather avoid: that when God comes close, really close, our world does not know what to do with him.

And so we crucify him...Not only then. But now.

Whenever love is met with suspicion. Whenever truth is silenced because it is inconvenient. Whenever vulnerable lives are treated as expendable for the sake of stability, profit, or ideology.

In Gaza, Ukraine, Iran, South Sudan and a hundred other places where forgotten wars rage...in homes where women and children are not safe...in parks where people are forced to live in tents as the housing crisis and the cost of living crisis bites harder and harder...we crucify him.

The cross is not safely contained in history. It stands in every place where suffering is normalised. Every place where cruelty is excused. Every place where we say, "This is just the way things are."

And God does not offer an explanation. God does not intervene with spectacle or force. God does not override human freedom. God does not step down from the cross.

Instead, God stays.

God absorbs the worst we can do and does not return it in kind. God meets violence not with vengeance, but with vulnerability. God meets hatred not with hatred, but with love that will not let go.

This is the scandal of Good Friday.

That God is not found in the avoidance of suffering, but in its midst. Not in domination, but in self-giving. Not in certainty, but in costly solidarity.

“This is ground zero, emptiness and space.”

And so Good Friday empties us. It empties our illusions of control. It empties our confidence that we are always on the right side. It empties our tendency to imagine God as safely aligned with our own causes and comforts.

At the cross, we are not spectators standing above the story.

We are implicated.

We are the Roman centurion. We are the religious leaders. We are the fearful disciples...the silent crowd.

And yet, astonishingly, we are also the ones for whom God stays.

“Father, forgive them,” Jesus says...Not because they know what they are doing. But precisely because they do not.

And this is not a cheap forgiveness. It is not forgetful. It is not a bypass around justice or truth. It is forgiveness that costs God everything.

Good Friday tells us that God’s love is not abstract: It is embodied, it bleeds, it suffers, it endures.

This is why the cross matters.

Not because it solves a theological puzzle, but because it reveals the heart of God.

A God who would rather suffer with us than abandon us. A God who enters the darkest places of human experience and refuses to leave us there alone. A God whose power is made known not in coercion, but in compassion.

And so today, the invitation is not to understand the cross fully. The invitation is to stay with it.

To let its weight rest upon us. To let it disturb us. To let it break open whatever in us still clings to cruelty, indifference, or self-protection.

In a world weary with conflict, where violence feels relentless and suffering feels endless, Good Friday does not offer optimism. But it does offer truth.

That God is not distant from the pain of the world.

That God is not neutral in the face of injustice.

That God is not absent from grief, loss, and despair.

God is here. On the cross. In the silence. In the waiting.

And perhaps the most faithful thing we can do today is exactly what Guité names:

To stop. To be still. To look unflinching on the sacred face.

Not to rush past it. Not to soften it. Not to explain it away.

But to let it look upon us, even when it cannot look back.

Because in that gaze, painful and honest as it is, we begin to see what love truly costs, and what it might yet make possible.

This is ground zero.

And from here, only from here, can resurrection mean anything at all.

This sermon was given by Archbishop Jeremy Greaves in St John's Cathedral (Brisbane) on Good Friday, 3 April 2026. The sermon may be viewed on [YouTube](#).

Tiana's story



Photo: Anglicare Southern Queensland

Meet Tiana. She and her husband are long-term foster carers of two young sisters. After having their son, they were unable to have more children, which was when they decided to open their home to other children in need of their love and stability.

Keep reading to learn more about her journey as a foster parent.

“Many years ago, my husband and I decided, whether it was adoption or foster care, it was a path we wanted to take.

“We had our son and after that I wasn’t able to have any more children.”

After reaching out to Anglicare and applying to become foster carers, they successfully completed their training and were approved to become carers. Not long after, she received a call from our team.

“So, I got this phone call on a Monday morning. She said, ‘I’ve got these two little girls; they’re little sisters. The only mum they know is their carer mum.... and she’s about to go into palliative care and she’s about to pass away. There’s a high chance they’re going to get separated. Would you consider it?’

“I spoke to my husband and 20 minutes later we rang back and we said yes.”

A few days after, Tiana and her husband got to meet the girl’s carer mother before she went into palliative care. Then, the next day they got to meet the two girls. By the end of the week, they were dropped off at Tiana’s house.

“Here we are three and a half years later and we love them. They are a part of our lives.

“If Anglicare wasn’t there, through this process, it would be a very different journey. We genuinely knew that Anglicare cared about us and were kind, and the team there have been absolutely marvellous. They have expertise and they understand all the options we have with training and resources.

“I genuinely believe that they want to see us succeed as a family with children in care...”

Thank you, Tiana, for sharing your story and for your dedication to caring for children and young people in care. To learn more about long term foster care, please [visit our long-term care page on our website](#).

First published on the [Anglicare Southern Queensland website](#) on 4 March 2026.

“While Uncle Pabai is very humble and Uncle Paul is a quiet thinker, they are both strong and determined advocates”



"It was both painful and moving to weep publicly with Uncle Pabai and Uncle Paul at a media conference outside the Cairns courts in July last year after the Federal Court ruled that the Commonwealth Government has no current legal duty of care to protect our people from climate change, despite finding that our islands are being 'ravaged' by it," says Aunty Dr Rose Elu

Uncle Pabai Pabai is from the *Koedal* (crocodile) Clan from the low-lying island of Boigu and Uncle Paul Kabai is from the *Umay* (dog) Clan of the low-lying island of Saibai. They are like cousins to me. I met them on Saibai around four years ago as part of their landmark class action to prove that by failing to prevent climate change impacts, the Australian Government has unlawfully breached its duty of care. I am serving as a First Nations Cultural Advisor on their case, assisting the Uncles and the [Grata Fund](#), an NGO, who is funding the case.

It was both painful and moving to weep publicly with Uncle Pabai and Uncle Paul at a media conference outside the Cairns courts in July last year after the [Federal Court ruled](#) that the Commonwealth Government has no current legal duty of care to protect our people from climate change, despite finding that our islands are being “ravaged” by it.

While Uncle Pabai is very humble and Uncle Paul is a quiet thinker, they are both strong and determined advocates.

In November the Uncles filed an appeal in the Full Federal Court. If successful in their landmark negligence class action, Uncle Pabai and Uncle Paul won't just be protecting their island communities — which will be fully submerged in less than 30 years if the Australian Government chooses not to

take meaningful action — they'll be making us all safer from climate change. Their commitment and resolve to upholding the dignity and flourishing of Torres Strait Islander people — and all Australians — demonstrate what servant leadership is about to me.

We work as a team. They inspire me because they are so grateful and encouraging. I am determined to support them in their case to the very end, and I invite all Australians to get behind them.

Justice Unit note: Here are two ways *anglican focus* readers can help the Elders and leaders from the low-lying islands in the Torres Strait (Zenadth Kes):

1. Contact [the Hon Chris Bowen MP](#) (Minister for Climate Change and Energy), [the Hon Josh Wilson MP](#) (Assistant Minister for Climate Change and Energy, Assistant Minister for Emergency Management) and [the Hon Kate Thwaites MP](#) (Special Envoy for Climate Change Adaptation and Resilience), who [reported](#) late last year that “no Australian community will be immune from climate risks that will be cascading, compounding and concurrent”. Tell them about Uncle Pabai, Uncle Kabai and Aunty Dr Rose’s plight and ask them to support them by setting emissions targets in line with science and funding adaptation for the Torres Strait to protect community, culture and Country.
2. If you are an ACSQ school, ministry or community leader and you would like to support Archbishop Jeremy and Yessie Mosby’s joint “Say ‘yes’ to Yessie” [open letter](#) invitation, please email Peter Branjerdporn at src@anglicanchurchsq.org.au.

Resources & Research • Wednesday 8 April 2026

What are the main goals of dementia care?



Photo: Anglicare Southern Queensland

A diagnosis of dementia brings change, uncertainty, and many questions. While dementia affects memory, cognition, and daily functioning, it does not change a person’s identity, their need for connection, or their right to live with dignity and meaning. Dementia care exists to support individuals

through these changes in a way that protects their wellbeing, preserves their independence wherever possible, and ensures they continue to feel safe, respected, and valued.

For families, dementia can also bring emotional and practical challenges. Supporting someone with dementia often involves balancing safety with independence, providing reassurance while adapting to evolving needs, and navigating care decisions that can feel complex or unfamiliar. High-quality dementia care helps ease this burden by providing professional support, guidance, and understanding.

At Anglicare Southern Queensland, our [specialist dementia care services](#) are designed to support quality of life at every stage. Our approach recognises that dementia care is not simply about managing symptoms. It is about supporting the whole person, including emotional wellbeing, relationships, sense of identity, and ability to experience comfort and connection.

Understanding quality of life in dementia

Quality of life is a deeply human concept. It reflects how a person feels in their daily experiences, such as whether they feel safe, understood and empowered. For people living with dementia, quality of life remains just as important as it is for anyone else. Although dementia affects cognitive function, individuals continue to experience emotions, relationships, and moments of joy and meaning.

Supporting quality of life requires looking beyond clinical needs to consider emotional, psychological, and social wellbeing. This holistic perspective recognises that wellbeing is shaped not only by physical health, but by the environment, relationships, and sense of security surrounding a person.

Preserving emotional security and reducing distress

Dementia can sometimes create feelings of confusion, anxiety, or uncertainty. Changes in memory or perception may make familiar environments feel strange or overwhelming. Providing consistent care, predictable routines, and calm spaces helps reduce these feelings and supports emotional stability.

Familiarity also plays a powerful role. When individuals are supported by consistent carers who understand their preferences and routines, it helps build trust and reassurance. Small details, such as recognising favourite activities, respecting established habits, or maintaining familiar daily rhythms, can make a meaningful difference in supporting emotional wellbeing. These approaches help individuals feel grounded and secure, even as other aspects of cognition change.

Supporting identity and sense of self

A person's identity is shaped by their experiences, relationships, culture, and personal history. Dementia does not erase this identity. Dementia care aims to honour and preserve these important aspects of who a person is.

Care teams take the time to learn about each individual's life story, interests, and preferences. This allows care to reflect the person, rather than focusing solely on their condition. Maintaining this continuity of identity helps individuals feel respected and valued. It reinforces that they remain the same person, deserving of dignity, compassion, and meaningful engagement.

Encouraging meaningful connection

Human connection remains essential throughout life. Dementia care supports opportunities for meaningful engagement through conversation, shared activities, and social interaction. These experiences support emotional wellbeing, reduce isolation, and help individuals remain connected to the world around them. Even simple interactions – a familiar voice, shared laughter, or time spent with others – can provide comfort and reassurance. Connection helps maintain a sense of belonging and purpose, which are essential components of quality of life.

The main goals of dementia care

Our dementia care services are guided by clear goals that support safety, wellbeing, dignity, and quality of life. These goals ensure care remains focused on the person and their needs, rather than solely on managing clinical symptoms.

Ensuring safety while preserving autonomy

Safety is a fundamental priority. Changes in cognition can affect judgement, awareness, and physical coordination, increasing risks such as falls, medication errors, or becoming disoriented.

Dementia care environments are designed to reduce these risks while preserving autonomy. This includes thoughtful environmental design, professional supervision, and support tailored to individual needs. Importantly, safety measures are implemented in ways that respect independence and dignity.

The goal is not to restrict freedom unnecessarily, but to create environments where individuals can move safely and confidently. This balance allows individuals to maintain a sense of autonomy while ensuring their wellbeing is protected.

Supporting physical health and comfort

Physical wellbeing remains closely linked to overall quality of life. Dementia care includes support for daily living activities such as personal care, nutrition, and mobility. Professional care teams also provide clinical support, medication management, and health monitoring. This ensures health conditions are managed effectively and changes are identified early.

Maintaining physical comfort helps reduce distress and supports emotional wellbeing. Feeling physically comfortable contributes significantly to a person's overall sense of safety and wellbeing.

Providing consistency and predictability

Consistency is especially important for individuals living with dementia. Predictable routines help reduce confusion and provide reassurance. Structured daily rhythms support orientation and reduce anxiety. Knowing what to expect and being supported by familiar carers helps individuals feel more comfortable and secure. This stability creates a sense of continuity, even as cognitive abilities change.

Supporting emotional wellbeing and reducing isolation

Emotional wellbeing is central to dementia care. Individuals benefit from compassionate interactions, meaningful engagement, and environments that support calm and reassurance.

Activities that reflect personal interests and abilities help maintain engagement and emotional connection. These experiences support cognitive stimulation while reinforcing identity and personal meaning. Care environments that prioritise emotional wellbeing help individuals feel valued and understood.

A person-centred approach to dementia care

We understand that person-centred care is the foundation of effective dementia care. This approach ensures care reflects each person's unique identity, preferences, and needs. Rather than focusing solely on dementia as a condition, person-centred care focuses on the individual.

Understanding the individual behind the diagnosis

Every person living with dementia has their own life history, relationships, and experiences. Person-centred care ensures these aspects are respected and incorporated into care planning. This may include understanding cultural background, personal routines, family relationships, and individual preferences. Care that reflects these personal elements helps individuals feel recognised and respected.

Supporting choice and participation

Maintaining choice is essential to preserving dignity. Person-centred dementia care supports individuals to make decisions wherever possible, even as their cognitive abilities change. This may involve offering choices about daily routines, activities, and preferences. Supporting participation reinforces autonomy and helps individuals maintain confidence.

Adapting care as needs evolve

Dementia is progressive, meaning care needs change over time. Person-centred care ensures support evolves accordingly while maintaining continuity and familiarity. At Anglicare Southern Queensland, our [residential aged care communities](#) provide environments where care adapts to individual needs while preserving comfort and stability. This continuity ensures individuals feel supported at every stage of their journey.

Supporting quality of life over time

The ultimate goal of dementia care is to protect and sustain quality of life over time. While dementia changes how a person experiences the world, high-quality care ensures they continue to experience comfort, connection, and dignity. Dementia care is not defined by limitations, but by the opportunities it creates to support stability, preserve identity, and maintain meaningful engagement in daily life.

Supporting quality of life means recognising that wellbeing is shaped by emotional security, familiar surroundings, trusted relationships, and a sense of continuity. All these things are important and contribute to how a person feels each day. When these elements are thoughtfully supported, individuals are more likely to feel calm, relaxed and assured, even as their cognitive abilities evolve.

Effective dementia care focuses not only on responding to immediate needs, but on creating conditions that support wellbeing consistently and sustainably over time.

Supporting stability and reducing distress

Stability is one of the most important protective factors for people living with dementia. Changes in cognition can make unfamiliar environments, unpredictable routines, or sudden transitions feel overwhelming. Providing a consistent, supportive environment helps reduce confusion, anxiety, and distress.

This stability is created through predictable daily routines, familiar surroundings, and consistent care teams who understand the person's preferences and needs. Small details, such as maintaining familiar mealtimes, recognising personal habits, or ensuring continuity in caregivers, can significantly improve emotional comfort.

When individuals know what to expect and feel supported by people they trust, it reduces uncertainty and promotes a sense of calm. This emotional stability supports overall wellbeing and helps individuals thrive in their environment. Consistency also helps prevent escalation of distress and supports smoother adjustment as care needs change.

Supporting families and reducing carer stress

Dementia care extends beyond the individual. It also supports families, who often play a central role in providing care, advocacy, and emotional support. Caring for someone with dementia can be deeply meaningful, but it can also be physically and emotionally demanding, particularly as needs become more complex.

Professional dementia care provides essential support to families by sharing responsibility and ensuring care remains consistent and sustainable. Services such as [respite care](#) allow family carers to take breaks while knowing their loved one continues to receive safe, compassionate care.

This support protects the wellbeing of carers, helping prevent exhaustion, burnout, and emotional strain. When carers are supported, they are better able to maintain their own health, relationships, and responsibilities.

Just as importantly, this shared care model helps preserve the emotional relationship between families and their loved ones. It allows family members to focus on connection and time together, rather than carrying the full burden of care alone. Over time, this strengthens the overall care environment and supports healthier, more sustainable care relationships.

Promoting dignity and preserving identity

A dementia diagnosis does not change who a person is. Their life experiences, relationships, values, and personality remain central to their identity. Our dementia care approach always aims to honour and preserve this identity in every aspect of care.

This means recognising individual preferences, respecting personal routines, and supporting meaningful engagement in ways that reflect the person's interests and history. Care teams take time to understand each individual's story, allowing care to feel personal, familiar, and respectful.

Preserving dignity also means supporting independence wherever possible. Even small opportunities to make choices, participate in activities, or maintain daily routines help reinforce autonomy and confidence.

Providing reassurance and peace of mind

One of the most important outcomes of dementia care is the reassurance it provides to individuals and their families. Dementia can bring uncertainty, and families often worry about safety, wellbeing, and whether their loved one's needs are being met.

Our professional dementia care provides stability, structure, and experienced support. Care teams monitor wellbeing, respond to changes, and ensure individuals remain safe and comfortable. This continuity helps reduce risk and provides confidence that care remains appropriate and responsive.

For families, this reassurance allows them to feel at ease that their loved one is supported by experienced professionals who understand dementia and its progression. It reduces uncertainty and provides more certainty about the care journey.

The importance of specialised dementia care environments

The environment in which dementia care is delivered has a profound impact on wellbeing, emotional stability, and overall quality of life. As dementia affects memory, perception, and spatial awareness, familiar, thoughtfully designed surroundings play a vital role in helping individuals feel safe, calm, and oriented.

Specialised dementia care environments are intentionally designed to reduce confusion, minimise distress, and promote comfort. Unlike traditional clinical settings, these environments prioritise warmth, familiarity, and accessibility. Simple design features, such as clear visual cues, calm lighting, safe walking paths, and familiar layouts, help individuals move confidently and maintain a sense of independence.

Equally important is the emotional environment created by experienced care teams. Consistent caregivers who understand the individual's routines, preferences, and communication style help foster trust and reassurance. When care is delivered by familiar, compassionate professionals, individuals are more likely to feel relaxed, understood, and secure.

Supportive routines also play a key role. Predictable daily rhythms help reduce uncertainty and anxiety, allowing individuals to engage comfortably in daily activities. These routines provide structure while remaining flexible enough to adapt to each person's changing needs.

Professional dementia care environments provide:

- Secure, supportive surroundings that protect safety while allowing freedom of movement and independence
- Experienced, specially trained care teams who understand dementia and respond with patience, empathy, and skill
- Personalised care approaches tailored to individual needs, preferences, and life experiences
- Continuity of care, ensuring consistent support as needs evolve over time.

How Anglicare Southern Queensland supports dementia care

At Anglicare Southern Queensland, dementia care is guided by compassion, empathy, and a deep commitment to supporting quality of life at every stage of the journey. We understand that dementia affects each person differently, and that truly effective care must be shaped around the individual – their story, their preferences, and their unique needs.

Our approach focuses on creating environments where individuals feel safe, understood, and valued. We take the time to learn about each person's life experiences, routines, and personal identity, to ensure care is respectful, familiar, and supportive. This person-centred approach helps individuals maintain their sense of self and emotional wellbeing.

Our experienced dementia care teams provide consistent, attentive support that adapts as needs change. We recognise that dementia is progressive, and care must evolve thoughtfully over time. By providing continuity and stability, we help reduce uncertainty and support smoother transitions as care needs increase.

We also understand that dementia affects families as well as individuals. Our team works closely with families, providing guidance, reassurance, and support throughout the care journey.

This collaborative approach ensures families feel informed, supported, and confident in the care their loved one receives.

Our dementia care services focus on:

- Supporting emotional wellbeing through compassionate, respectful care
- Creating safe, comfortable environments that promote calm and familiarity
- Providing personalised care that reflects individual needs and preferences
- Maintaining dignity, independence, and quality of life wherever possible
- Supporting families with guidance, communication, and reassurance.

Through this holistic approach, we help individuals live with dignity, stability, and connection. Above all, our role is to support individuals and families with compassion and understanding throughout the journey.

First published on the [Anglicare Southern Queensland website](#) on 24 March 2026.

“The liturgies of Holy Week and Easter enable us to journey with Jesus”



The Very Rev'd Dr Peter Catt speaking about the forgotten genocide in Sudan at the 2026 Palm Sunday rally in King George Square, Brisbane (Image by anglican focus)

*Every time you leave home,
Another road takes you
Into a world you were never in.*

*New strangers on other paths await.
New places that have never seen you
Will startle a little at your entry.
Old places that know you well
Will pretend nothing
Changed since your last visit.*

*When you travel, you find yourself
Alone in a different way,
More attentive now
To the self you bring along,
Your more subtle eye watching
You abroad; and how what meets you
Touches that part of the heart
That lies low at home:*

*How you unexpectedly attune
To the timbre in some voice,*

*Opening in conversation
You want to take in
To where your longing
Has pressed hard enough
Inward, on some unsaid dark,
To create a crystal of insight
You could not have known
You needed
To illuminate
Your way.*

*When you travel,
A new silence
Goes with you,
And if you listen,
You will hear
What your heart would
Love to say.*

*A journey can become a sacred thing:
Make sure, before you go,
To take the time
To bless your going forth,
To free your heart of ballast
So that the compass of your soul
Might direct you toward
The territories of spirit
Where you will discover
More of your hidden life,
And the urgencies
That deserve to claim you.*

*May you travel in an awakened way,
Gathered wisely into your inner ground;
That you may not waste the invitations
Which wait along the way to transform you.*

*May you travel safely, arrive refreshed,
And live your time away to its fullest;
Return home more enriched, and free
To balance the gift of days which call you.*

John O'Donohue, "For the Traveller"

*... We shall not cease from exploration
And the end of all our exploring
Will be to arrive where we started
And know the place for the first time...*

T S Eliot, from "Little Gidding"

Those of us who have been practising the faith for a while will find ourselves making a journey this week that will, at one and the same time, be very familiar and completely new.

The liturgies of Holy Week and Easter enable us to journey with Jesus and all who were caught up in the swirling dynamics of political intrigue, ideological and religious power plays, personal conflictedness and rivalries, and emotional turmoil that the story contains; exposing once more the undercurrents of power, authority and control that manifest in so many ways in our daily life.

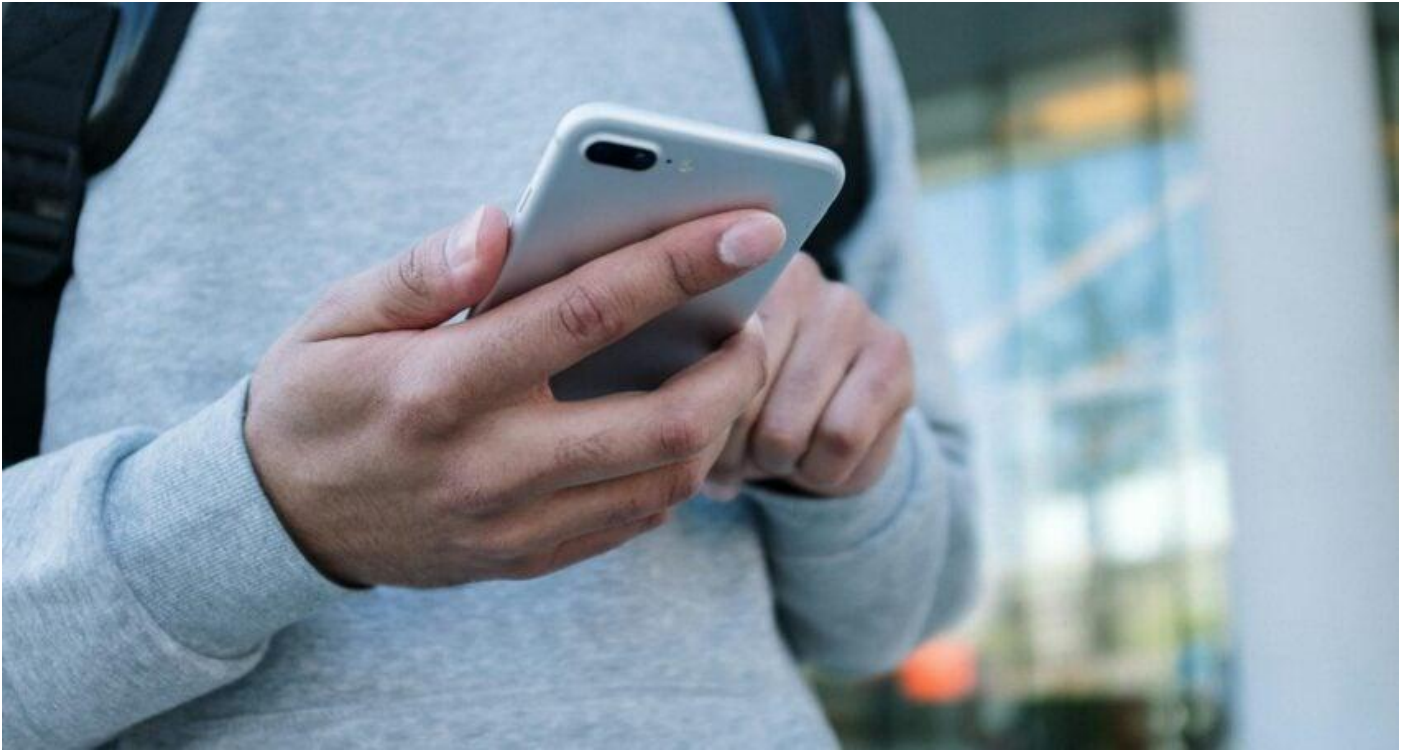
The embodied nature of the Holy Week pilgrimage, which we can experience through attending the various liturgies marking the story's dramatic turning points, helps us to realise that there is more to the faith experience than thinking about the implications of the events of Holy Week. While applying our intellects to the faith is incredibly important, this week we can discover a deeper dimension. We can discover that it is a very different thing to be part of an action that enables us to feel the energy and hope associated with Jesus' entry into Jerusalem, to feel the intimacy and sense of foreboding that comes with being present in the Upper Room, to unleash the cascade of emotions that come as one literally stands at the foot of the cross and to find ourselves, in more senses than one of those words, standing with Mary outside the empty tomb. The liturgies allow us to not only imagine, but also to feel the complexity of the various situations that, when joined together, form the drama of Holy Week.

One of the highlights of this annual process for me is that while the liturgies, like the story itself, repeat, my experience each year is unique. Each year I learn a little more about myself, a little more about others, a little more about the Divine, a little more about the nature of life, and a little more about the call that the gift of Baptism places on me. For me it is a true pilgrimage. To that end I pray that I *may not waste the invitations*
Which wait along the way to transform...

... We shall not cease from exploration
And the end of all our exploring
Will be to arrive where we started
And know the place for the first time...

First published in the Cathedral Precinct eNews on 30 March 2026.

ACSQ's Social Responsibilities Committee among advocates saying parents shouldn't be forced to "opt out" of gambling ads to protect their kids



(Photo by Cottonbro Studio on Pexels)

The Anglican Church Southern Queensland's Social Responsibilities Committee stands in solidarity with the Alliance for Gambling Reform, calling for evidence-based reforms that prioritise Australian families following the prime minister's recent announcement that the government plans to make parents "opt out" of gambling ads.

Late last week, towards the end of his National Press Club address that was largely about the global oil crisis, Prime Minister Albanese flagged changes to gambling advertising, which [advocates](#) are calling "ridiculous".

The Anglican Church Southern Queensland's Social Responsibilities Committee Chair, The Very Rev'd Dr Peter Catt, said that Mr Albanese's announcement shows that the government cares more about the gambling lobby than Australian families.

"Australian families have waited more than 1,000 days — since the June 2023 release of the parliamentary inquiry's landmark [You win some, you lose more: Online gambling and its impacts on those experiencing gambling harm](#) report — and the prime minister's long-delayed announcement falls woefully short of both community expectations and the report's recommendations," Dr Catt said.

"Last year our Diocese's Synod called upon the Federal Government 'to immediately introduce legislation to the Parliament that will produce a comprehensive ban on online gambling advertising', noting the more than 75 per cent of community members who support a full ban on advertisements for online betting.

“We continue to stand in solidarity with Australian families and the Alliance for Gambling Reform and call for effective, evidence-based reforms, while condemning the government’s ongoing capitulation to the powerful gambling lobby.

“The parliamentary committee inquiry’s [You win some, you lose more](#) report showed that ‘gambling is associated with an approximately four times higher risk of suicide’, with the committee hearing ‘privately from family members about the loss of a loved-one to suicide, whose young life was cut short by an addiction to gambling’.

“It is very telling that the parliamentary inquiry’s report had rare multi-party support — gambling advertising is grooming children and young people to gamble in intentionally predatory ways.

“It is also very telling that the prime minister announced his piecemeal reforms toward the end of a National Press Club address, which was focused on the government’s response to the current oil crisis, and on Maundy Thursday, just one day before the four-day Easter weekend.

“Australia has the highest per-capita gambling losses in the world — it’s beyond time that the Albanese government starts prioritising families over the profits of the gambling lobby.

“Along with the Alliance for Gambling Reform, the Social Responsibilities Committee of the Anglican Church Southern Queensland calls upon the government to show more respect and care for Australian families by implementing the report’s 31 recommendations in full, including a phased total ban on online gambling advertising over a three-year period.”

The Albanese government’s [announced changes](#), to be implemented in 2027, include:

- Restricting gambling advertising on broadcast television to no more than three ads each hour between 6am and 8.30pm, with a complete ban during live sport broadcasts within those hours.
- Banning gambling ads on the radio during school drop-off and pick-up times.
- Banning gambling ads through online platforms, unless people have a logged in account, are over 18 and have the option to opt-out of gambling advertising.
- Banning the use of celebrities and sports players in gambling ads, along with odds-style ads targeting sports fans.
- Banning gambling ads in sports venues and on players’ and officials’ uniforms.

However, the *You win some, you lose more* report — also known as the “Murphy Report”, after the late Peta Murphy MP who chaired the Federal Parliament’s social policy and legal affairs committee inquiry — detailed [31 comprehensive evidence-based recommendations](#), including:

- The Australian Government developing and implementing a comprehensive national strategy on online gambling harm reduction, supported by national regulation.
- An online gambling ombudsman.
- A harm reduction levy on online wagering service providers (WSPs).
- A public education campaign.
- More independent research.
- Improved data collection.

The report shows that “exposure to marketing is central to gambling becoming normalised for children and young people” and that “gambling marketing in Australia seeks to embed the activity within an Australian culture that values sport and mateship”.

The [Alliance for Gambling Reform](#) is a national advocacy organisation and registered charity working to reduce gambling harm in Australia.

The Alliance works in partnership with other organisations and with local councils to reduce the alarming level of gambling harm in Australia, including changing the laws and rules governing the gambling industry.

[The Alliance highlights research showing](#) that 600,000 children are already gambling, spending \$18 million annually, stating “if gambling were a sport, it would be one of the most popular sports among Australia’s youth”.

The Alliance for Gambling Reform’s Chief Advocate, The Rev’d Tim Costello AO, is scathing of the prime minister’s long-anticipated announcement.

“Not a single parent in this country would opt in to their kids seeing gambling ads — that’s why it’s opt out — many people will forget or not realise, and it just puts greater onus on parents to always be logging in and opting out of countless apps and sites, it’s ridiculous,” The Rev’d Costello said.

“We know parents struggle to keep up with a constantly changing digital landscape, and like the social media ban, kids pretty quickly find a way around these things, that’s my biggest worry.

“The government should not claim they are protecting kids from gambling advertising by asking parents to opt out.

“The onus should be squarely on the gambling companies and the platforms.”

The Alliance for Gambling Reform is also critical of other [reported government plans](#), such as allowing wagering companies to broadcast three gambling ads per hour between 6am and 8.30 pm.

“Imagine three cigarette ads per hour,” The Rev’d Costello said.

“The live sport ban does nothing to break the nexus between gambling and sport as the Prime Minister has said he wants to do; this doesn’t change the status quo and leaves the before- and after-match programs open to screen ads — and we know kids are watching those — and they should be considered part of the sporting broadcast for these purposes.”

“This is not even tinkering around the edges.

“If, as the prime minister has said, his government wants to minimise children’s exposure to wagering advertising, these initiatives won’t work.

“On the whole, this falls short of the recommendations of the multi-party parliamentary committee recommendations led by the late Labor MP Peta Murphy.”

Anglican Church Southern Queensland Justice Unit note: Four ways *anglican focus* readers can help protect Australian families from the harm of online gambling advertising:

1. Using the [Alliance for Gambling Reform's](#) simple online tool, contact your Federal elected representative calling for the full implementation of the *You win some, you lose more* report's [31 evidence-based recommendations](#).
2. [Register online](#) to receive the Alliance for Gambling Reform's online newsletter.
3. Follow the Alliance for Gambling Reform on [Facebook](#), [Instagram](#), [X](#) and [LinkedIn](#) and share their posts.
4. [Email](#) the Anglican Church Southern Queensland's Justice Unit to find out how you can start a conversation in your faith community.

Editor's note: In an emergency, call 000. Support is available for those who may be distressed by phoning Lifeline 13 11 14; Mensline 1300 789 978; Kids Helpline 1800 551 800; and, beyondblue 1300 224 636. The National Gambling Helpline can be contacted on 1800 858 858 and the National Debt Helpline can be contacted on 1800 007 007.

News • Wednesday 8 April 2026

Australians want tax reform to fix housing and cost of living, not just to fund tax cuts



Kasy Chambers, Executive Director of Anglicare Australia

New polling from Anglicare Australia shows Australians want revenue from tax reform used to tackle the housing crisis and rising living costs — not just returned through tax cuts.

The polling, released alongside Anglicare Australia's new report *Making Tax Reform Count*, comes as the Federal Government considers changes to the Capital Gains Tax discount ahead of the May Budget.

The polling shows:

1. 69% support raising the tax-free threshold, a more structural change to the tax system.
2. Investment in public and community housing is a top priority for 23% of Australians.
3. Energy bill relief (21%) and increasing Centrelink payments (19%) also rank ahead of tax cuts.
4. While tax cuts have 69% support in principle, they fall sharply when people are asked to choose priorities.

Anglicare Australia Executive Director Kasy Chambers said Australians are looking for real solutions, not small tax cuts.

“Australians know a few extra dollars in their pay packet won’t fix what’s really going on,” Ms Chambers said.

“They want action on housing, on energy costs, and on incomes, not more of the same.”

The report outlines four options for using revenue from tax reform: building public and community housing, raising the tax-free threshold, increasing working-age payments, and wiping unpayable energy debt.

Ms Chambers said the findings challenge the assumption that tax cuts are the default response.

“Tax cuts might sound good in theory. But when people are asked what actually matters, they choose the things that will make a real difference to their lives,” she said.

“That means fixing the housing crisis, lifting incomes for people doing it tough, and bringing down essential costs.

“This is a rare opportunity to turn tax reform into real reform.

“The question for the Government is simple: will it spread money thinly, or use it to fix the problems driving inequality and financial stress?”